262 136 Animal foods, hunting.- Wild game foods included deer (tohi·l), antelope (yɪ̈ta'batal), mt. sheep (pa·'at), brown bear (mo'olohy) "which some people ate, some didn't like" (SM), mt. lion (tu··gu·kwɪ̈t), wildcat (mupipi·t), raccoon (kata·l), jackrabbit (šu·'it), cottontail rabbit (tahpunt), wood rat (ha·wal), mice (cɪ̈mil), gray squirrel (cawanɪ̈nt), blue squirrel (tɪ̈šɪ̈'ɪ̈gal), golden-mantled ground squirrel (pičili·t), small chipmunk-like ground squirrel (taba·yal), white-faced goose (pa·wili·gant), mallard duck (kula·bišt) which "stayed all year,--there were more of these than any other kind" (FP), blue-winged teal (obi··bu·l), canvasback duck (ku·wa·l), mud hens or American coot (ša·yal), mt. quail (tu·kt), valley quail (taka·h), band-tailed pigeon (mokowišt), dove (o·wi·t), blackbird (caki·bɪ̈·l), bluejay (a·ɣayibišt).

224 776 Men hunting deer, other large game in mts. usually went out in groups of 3-4 persons because of danger at night from White Coyote (Voegelin, 1935 b, 219); "one man who went out alone saw 4 white coyotes going up into the sky; they ran just as though they were running on the ground" (SM). Hunter out alone at night refrained from building fire lest White Coyote kill him. No especial feelings attached to white deer; "one man saw one once, up by Mt. Whitney, but wasn't afraid of it" (SM).

782 [533] 224 Night before hunters set out old man "who knew the songs" sang all night for hunters who might also join in songs; this old man usually did not accompany hunting party; if successful, hunters gave him piece of deermeat when they returned. Hunters left homes at 2, 3 a.m.; "when they got up in the mts., they sat down, looked around"; [237] [276] [301] if no deer sighted, within short while space cleaned off on ground, eagle down, tobacco and beads put on it; "they gave this to the mts., and when they did this they saw deer right away. Sometimes they just offered eagle down" (SM; Voegelin, 1935 b, 219).

224 411 825 [349] Deer shot with sinew-backed bow, cane arrows; at distance 600 ft. could hit, but not kill deer (SM). Wounded deer often "had to be chased whole day"; was dispatched following morning as it lay resting. Small houses or blinds (paŋhamat) made of scrub oak with 6 in.-sq. peephole in one side, sometimes built along deer trails; as beater chased deer down trail past this blind, man stationed inside shot at deer through peephole. Deer-[281] head decoy (to·go·išt) made of deer head stuffed with grass, with horns, neck hide left on, also used. Disguise made by removing flesh, brains, and bones from head and filling up head and neck with dirt, allowing it to dry before removing dirt. Hunter put decoy over head; did not paint body white in imitation of deer; when deer sighted, hunter crept up into bushes and with body concealed, only head showing, he "pretended to fight that bush"; quarry seeing this would approach hunter "wanting to fight him." Occasionally mt. lion would attack hunter wearing such a disguise.

224 Pits never dug to entrap deer or other large

159 After that he died. The mother of those 2
754 witches up at Onyx had put poison in his coffee.
He coughed, coughed, coughed all night; he got
674 thin and died after awhile. A long time after
756 that wišimlīt's daughter-in-law, Tumasa, got
sick; someone went and got Paiute Ramon. Ramon's
friend came over here with him that time; he was
a doctor, too. They were both Kawaiisu. Ramon
worked on Tumasa and she got better. They told
him about the rain machine. Doctors can tell
where everything is; they see everything. Ramon
told SM who had stolen his stepfather's machine.
The thief had been watching Ramon doctor; Ramon
pointed to him and said, "There he is; he's the
one who stole your rain machine." The other doc-
tor said, "He's right; he knows." Those doctors
know everything; who is making you sick, or if
you are a doctor, too, or if you have poison;
everything.

159 Ramon started to lead that man over to the
756 place where the thief had hidden the rain outfit.
"Come on, show us where it is," the doctor told
674 him. The man didn't want to go very much; he
just stopped every little while. My husband was
there. He got mad seeing that man take one or 2
[578] steps and then stop, and he hit him over the
head with a shovel. The man didn't say anything;
he just walked away; he wouldn't go with that
doctor at all then.

425 A long time afterward another man found that
159 outfit; he said he would give it to Steban if he
would pay him $10 for it. But Steban wouldn't.
756 He should have though, then he could make rain
789 now. The man who found it buried it somewhere
else, in a dry place; it's there now. Bob Rabbit
(a Kawaiisu) can make rain, too, but he says he
doesn't want to make it any more. The people
won't pay him anything for doing it. He says,
"Let the country go dry."

159 But when they had those rain machines there
789 were lots of plants here then. And my husband
killed deer all the time; we always had deermeat.
252 He was a good shot; he had a good rifle. The In-
dians used to use everything in a deer; they'd
put the heart, liver, blood, all the guts inside
the stomach lining and tie it up good and boil
that up; it was fine. We never did that; just
the oldtime Indians, but my mother's brother (a
Koso) used to.

159 When my husband or my mother's brother hunted
● 782 deer they always gave the mts. beads and tobacco
224 and eagle down; they did that first, then they
could kill all the deer they wanted. They gave
the mts. little pieces of tobacco broken off the
ball.

159 When Legora was about 11 yrs. old, one time
787 my father went over to Jose Chico's. He and
578 Jose got drunk; Jose talked badly to my father.
"You're going on a good road (going to die),"
Jose told my father. He was drunk when he said
it.

159 My father came home. About a month later he
249 started working in the tobacco patch with my
mother; they came down from Canebrake to work in